The Western Luminary.

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[*By Request.*]

FEMALE BIBLE SOCIETY OF PARIS, KY.

A report of the Female Bible Society of Paris, Branch to the Bourbon County Bible Society, Auxiliary to the American Bible Society.

"This Society numbers one hundred and fifty three Members and was designed to include whole families.

We have during the last year, received the sum of eighty one dollars sixty-seven and three fourth cents--expended the sum of sixty eight dollars twelve and a half cents, in the purchase of Bibles and Testaments, and have now on hand 13 dolls. 55 cents which in due time will be handed over to the Treasurer of the Society, of which we are a Branch, according to the 9th article of our Constitution.

Our Directors have visited from house to house in search of the destitute, and have made donations of 43 Bibles, and 47 Testaments. Some they have found who were anxious to possess the Bible, esteeming it a treasure, and receiving it with gratitude; whilst others have manifested a carelessness and indifference truly astonishing, when it is recollected that they have grown up under the sound of the Gospel, and in reach of the means of Grace. Our Directors have endeavoured to encourage all to read the Bible, and hope that many of the careless have been excited, to attend in some degree, to the things which belong to their peace.

They have also sold 25 Bibles, and 20 Testaments at cost, and at reduced prices—making the number of 73 Bibles, and 67 Testaments, distributed the last year, which added to the last year's report, makes the number of 116 Bibles, and 94 Testaments distributed by this Society.

From the last year's visitations, we think there yet remains much to be done, and hope that we will not have to labour under the same embarrassment, and want of funds and Bibles that we have heretofore done; and we invite the professors of all denominations, and all other persons friendly to the human race, to unite and co-operate in this cause, a cause where all party feelings and views are forgotten, and where Christians and Philanthropists may find ample exercise for all their feelings and all their charity.

We have now on hand 8 Bibles and 15 Testaments; of these 2 Bibles and 8 Testaments in the hands of the Treasurer—the others in the hands of the Directors."

The foregoing Report was adopted by the Society at its annual meeting, the last Saturday of March, 1827. A true Copy.

JANE E. ODEN, *Rec. Sec.*

Extract from the Annual Report of the Female Branch Bible Society of Paris made at its annual Meeting in March, 1826

"The Board of Directors Report, that they have found more abundant opportunity for exercising the trust reposed in them, than we anticipated As a Bible Society had existed in some form or other in this place for many years it was not to be supposed that there would be a large number within the sphere of our operations destitute of the holy scriptures. But in proportion as we have made enquiries we have found a growing demand and an urgent necessity for our exertions in the cause in which we have engaged.

We have received on subscription 29 dolls. donations, and sales 21 dolls. 62 1-2 cents, and have expended during the same time in the purchase of 56 Bibles and 17 Testaments 50 dolls. 37 1-2 cents and have on hand 37 1-2 cents.

In addition to the Bibles purchased, we received a donation from the Paris Auxiliary Bible Society of 6 Bibles 12 Testaments.

We have distributed gratis of Bibles 36, Testaments 13. Have sold of Bibles 7 Testaments 14. And have on hand of Bibles 19, Testaments 2. Total 62 Bibles, 29 Testaments."

SABBATH SCHOOLS IN BOSTON.

The Recorder and Telegraph contains an account of a late quarterly meeting of Sabbath School teachers, of different denominations, at the Union Church in Boston, from which the following are extracts.

"After prayer by Deacon Thomas Vose, Mr. Herrick, an agent of the Massachusetts Sabbath School Union, mentioned some facts in relation to the state of Sabbath Schools in this Commonwealth. In some towns in the western part of the state, containing a population of 1200, there were 400 connected with the Sabbath School. In one Society the school was attended by persons 30 years of age, and some heads of families. In Stockbridge, out of 100 who have recently become hopefully pious, 40 were connected with the Sabbath School. In another town, a revival of religion commenced with a little girl 11 years of age, a Sunday Scholar. In the counties of Hampshire and Hampden, there is scarcely a town in which there is not a Sabbath School Library In one town, a sum of money was voted at a Town Meeting for the support of a Library for the Sabbath School: and in two others the Directors of Sabbath Schools were chosen at a regular Town Meeting.

William J Hubbard, Esq. next addressed the meeting. He adverted to the growing importance of the Sabbath School system. Its object was to inculcate divine truth upon immortal minds. He trusted the time was not far distant, when the *Fathers* and *Mothers* in Israel would become teachers in Sabbath Schools. One objection common with them was, that *their* children must be taken care of at home. He thought this objection ought to be removed. He believed that children would derive more benefit from the study at the Sabbath School than at home. Teachers should feel themselves *honoured* in being *permitted* to engage in so glorious a work. He urged upon them the importance of punctuality. It is vain for teachers to urge upon their children the duty of being punctual, unless their own *example* corresponds with the precept. Hon. Mr. Lincoln made some remarks, in which he alluded with much satisfaction to the pleasure he derived from attending the Anniversary of the American Sunday School Union, recently held in Philadelphia. He felt that there was a loud call for gratitude to God, for the establishment of that important institution.

The Rev. Mr. Malcolm, General Agent of the American Sunday School Union, closed the meeting with a very animating and practical address. He remarked that we must consider children, however poor and ignorant they may be, as destined to eternity. Teachers should pray much for their children: their manner should be characterized by mildness and heavenliness; not a harsh expression should escape their lips, nor an unkind feeling enter their breasts. Their labour is a labour of *love*. In giving instruction to children, one topic only should be introduced at a time. Instruction should be communicated with great simplicity. Ask a child the meaning of large words, and he cannot answer you. Before lessons are assigned to children it is of great importance to see that they understand the meaning of every word. Speak to them of the sins of children, the evils of bad company, the relative duties which they ought to perform. Friendly feelings should be cultivated with the parents of the children by the teachers. Parents should be invited to attend the prayer meetings of teachers, that they may have an opportunity to witness that they are engaged in a religious work. Sabbath Schools should exhibit more than they do the aspect of a religious institution. Mr. Malcolm related the following anecdote, which he had that day received from a Female Superintendent of a Sabbath School in Philadelphia as an illustration of the happy effects produced by the distribution of reward tickets. A little girl six years old, a Sunday Scholar, was brought very low by sickness. Her mother sat watching by her bedside, expecting soon to witness the melancholy termination of her disease. A short time before her death the child opened her eyes and said, "Mother, I have two reward tickets which I received at the Sabbath School; I will give them to you," After stating where they might be found, she remarked that one of them contained the following words; "Come unto me, all ye that labour and are heavy laden, and I will give you rest." After the death of this interesting girl, the mother found the tickets; when she read the words on one of them, which her child had repeated, she became impressed with a sense of her lost condition, and was lead, as it is hoped, to apply to Him who hath made that gracious promise, in such a manner as to experience the fulfilment of it in her own soul. Mr. Malcolm closed his remarks by giving some account of the origin of the American Sunday School Union, and urged upon all the teachers present the necessity of persevering in the great and good work in which they had engaged. The meeting was well attended, and the performances were highly interesting; and it is hoped that the effect of the impressions which were made upon the minds of the teachers present, will be seen in their future increased zeal and activity in this good cause."

PRESENT AND FUTURE PUNISHMENT.

The prosperity of the profligate & wicked in *this life*, is no impeachment of the *justice* of God,—for as these are to exist *after* death, He reserves them to the punishment of the last day. Not so with nations & collective bodies; they, as such, having no future existence, must expect to be rewarded according to their present deserts.—*Zion's Her.*

MERCY OF GOD.

The mercy of God is a fountain open to all. It branches out into many streams: there is a fulness in it to meet all our wants; there is mercy to pardon our sins; mercy to subdue our iniquities, to heal our backslidings, to bear with our infirmities to restore us to dignity, to meet us at the grave, to support and comfort us while passing through that dark valley, and to conduct us safe into the presence of God; where the effects of that mercy will terminate in "fulness of joy for ever." Twenty six times in one Psalm, David celebrates this truth—that God's mercy endureth for ever.

For the Western Luminary.

ON SLAVERY.—No. II.

As, in Italy, the increase of slaves and decrease of freemen took place by the all grasping spirit of the nobles; so in the slave states, the destruction of the white race, and the multiplication of the black, take place in equal ratio, by the same engrossing spirit operating in the slaveholders. As in Italy in the time of Gracchus, so in Virginia in our day: The poor freeholder is bought out; he quits the country; a gang of Negroes replace his family; the state has lost defenders, and acquired enemies; more land is wanting for the increasing stock, and more is bought; colonies of Negroes planted; and as the plantation extends, it evinces in the names borne by its different fields, that formerly, so many white families occupied the ground where now only one remains. The former have gone to the west.

——"Pellitur paternos
In sinu ferens deos
Et uxor et vir, sordidosque natos."
HOR.

"Driven out by thee to new abodes,
They carry their parental gods;
The wife her husband's sorrows shares,
And on her breast the squalid infant bears."
FRANCIS.

If the white stays in his native state, his case is still more deplorable. Disheartened by the loss of his bit of land, and forbidden by pride to labor as a hireling among negroes, he abandons himself to hard drinking, and perishes an early victim to the abominable institutions of his country. His children, too generally follow his example. Enquire for him, after a few years; you find that his place knows him no more, unless he should be destined to a fate yet more deplorable. If destitute of feeling, he will gradually sink into the lowest grade, composed of those dregs of existence called overseers* —the most abject degraded, unprincipled race; always cap in hand to those who employ them, and furnishing materials for the exercise of their pride, insolence, and spirit of domination.† This class is the intermediate between the independent landlord and the negro. Be it also remembered, that these degraded mortals are sacred from labor: as white men, they hold the rod. How low, then, must be those beings sunk, who look up to such! and how almost infamous must labor appear in a country where such consider it as a degradation!

The education and habits of the fair, save them from much of the vice and misery entailed upon the bolder sex. Yet is the situation of a poor widow, with a family of daughters, truly pitable. She dares not put them out to serve in a white family: she knows, too well, what a poor degraded thing is a bound girl in a slave state. She endeavours to bring up her children by needlework or spinning the only labor compatible with their colour. But where is the employment? The lady on the next plantation pities them: —"Yet what can I do for them?" adds she; "I have more lazy negro wenches than I can find work for." I pass over the consequences; they are too horrible to be dwelt upon. Had these helpless girls lived in a free state, every cottage would have been open to them; the wheel and loom would have furnished employment: labor and its rewards would have been their lot; they would have left a numerous progeny, and their sons might have been enrolled among the saviours of their country and the benefactors of mankind.—They are supplanted by a race of enemies—the natural enemies of their native country, and the opprobrium of humanity. But negroes are increased, and that ought to satisfy us. A respected friend, many years ago, just returned to Richmond in Virginia, from beyond the ridge, informed me with great satisfaction of the *improvements* in that part of the state. "You would," said he, "be delighted to see them. Frederick county now resembles the lower country. Wealthy gentlemen, owners of large gangs of negroes, entertain you at as good a table, and with as generous wine, as you can find at home. The poor people and small farmers are bought out, and have gone to new countries." Such was what my friend considered as a subject of pleasing contemplation: And many others, of the same opinion, colly observe that the removal of the poor planter is an improvement of his condition.—It is so for the present: But what is to become of the country which he abandons? Besides, the slaveholder pursues him into his new retreat; and will, in due time, root him from the earth. This conduct ultimately insures his own destruction. The barons of the south may, like those of former ages, exult in the increase of their vassals, and the decrease of poor freemen. Let them remember the commoners of England sprung from the villains, and that the barons have long since disappeared before them.

In this, and in the new states in general, the decrease of the white race is not so obvious as in the old. Nay, it may be conceded that the whites, at first settling, multiply equally with the blacks; or (for I am willing to allow of the most remote possibilities) that they increase faster by the assistance of slaves, than they would without them. But this their growth is temporary, and declines as the country fills up. In this state, marriages are less frequent than formerly. In Virginia the numerous instances of celibacy strike the most cursory observer. On the plantation next to mine, lived four sons and two daughters: The young men died by the bottle: ten years ago, one sickly child, probably since dead, continued the name. One daughter had two children: the other is past matrimony. Another instance presents itself: Three sons, two daughters; only one of the latter married, late in life. A third instance: Two sons, five daughters; two of the latter married—the rest dead, or advanced in years. A fourth: Six sons and daughters; all unmarried; the youngest over forty years old. The reader who has resided long in an old slave state, is desired to task his memory on this subject: nor will I fear to appeal to his recollection for the confirmation of my theory. Indeed, in every country the poor must increase, and fill up the places of the declining rich. The peers in England are continually receiving recruits from the commons; otherwise their remains would be too contemptible for notice. And yet these remains are assisted by adoption. The Percies still boast their descent, although the male line has been long since extinct; and those now called after the family are beholden to an act of parliament for their name. Every year witnessess in the upper house the accession of new families, and the extinction of the ancient. The labor of keeping up the nobility is incessant as fruitless: The House of Lords has been called a hospital of incurables; and the metaphor holds good in more than one sense. The human race, when pampered, declines; but, like some plants, the more trampled, the more vigorous its growth. "One reason," says the Edinburgh Review, of August, 1820, "for the disproportionate increase of Catholics, compared to that of Protestants, in Ireland, is, that the Catholic is ready to marry upon means which the Protestant considers insufficient for marriage. A few potatoes, and a shed of turf, are all that Luther has left to the Romanist; and when the latter gets them, he begins instantly upon the great Irish manufacture of children. But a Protestant belongs to the sect that eats the fine flour, & leaves the bran to others: he must have comforts, and he does not marry tell he gets them. He would be ashamed if he was seen living as a Catholic lives. This is a principal reason why the Protestants who remain attached to their church, do not increase as fast as the Catholics."

Hume (essay 11th) observes:—"Where the property of servants is lodged in the master, their marriage forms his riches, and brings a succession that supplies the place of those disabled by age and infirmity. He encourages, therefore, their propagation, as that of his cattle; rears the young with the same care; and educates them to some art or calling which may render them useful or valuable to him. The opulent are by this policy interested in the being, at least, thought not in the well being, of the poor; and enrich themselves by increasing the number and industry of those who are subjected to them."

The essayist afterwards notices the exception to this rule; i, e. when slaves can be bought cheaper than reared—a contingency which, happily for the negroes, though unhappily for their masters, exists not among us.

See on this subject the Dictionarie des Sciences Medicales:—"But a small number of marriages takes place among proprietors, and those persons whose employment or profession is equal to a property; while the same number constantly follows among the working classes, and among those who possess nothing. I believe that hardly one marriage in twenty, at the utmost, happens in the class that possesses something in France. But why do I say, in France? 'Tis so in the rest of Europe. The upper class dread the luxury of a wife, and the expense of children; while the inferior class, who live but from one day to another, are always assured of bequeathing, at the worst, to their posterity the resources of public charity, which they consider as inexhaustible."—*Article 'Mendicite', page* 346.

Shall I add to these, a quotation from an old fashioned author, pointing out the probable consequences of raising such a population?—"The proprietors and their children become feeble both in body and mind, slothful, and unable to resist either pain or pleasure. Thus degraded, these governors view their subjects with dread; while those subjects —sturdy, active, sun-burnt, and poor —view with contempt their superiors nourished in the shady, unwieldy, short breathed, and helpless; and, naturally inferring that their own cowardice alone is the safety of the rich, encourage each other in private with the consideration that their masters are compared with themselves, as nothing."—*Plato de Repub., lib.* 8.

The foregoing extracts may serve for a reply to the theory of an ingenous and highly respected friend; who is of opinion, that, when the country becomes fully peopled, the weakest race must give way to the

*This is a too common but not universal character of overseers.

†Wirt's life of Patrick Henry.

more powerful, and in due time be rooted ont. The ground not producing enough for those who are multiplying upon it, the whites will appropriate to themselves their full share; and the negroes, obtaining less, must decrease Nothing like this, however, has taken place in Ireland. The Protestant, defended by arms, by arts, and by the laws, is daily diminishing, before his helpless opponent The white, like the Protestant, will obtain his share of food; but, like the Protestant, he will not be satisfied with food alone: He must have superfluities; and when he cannot obtain those, he will refuse to marry; and the race will perish, not because he lacks the means of tearing subsistence from the slave, but because he disdains to re-produce his kind in a situation where they may expect to find food, and food alone.

(*To be continued in our next*)

PICTURE OF HEATHENISM.

By the late Bishop Heber.

"It is necessary to *see* idolatry, to be fully sensible of its mischievous effects on the human mind. But of all idolatries which I have ever read or heard of, the religion of the Hindoos, in which I have taken some pains to inform myself, really appears to me the worst, both in the degrading notions which it gives of the Deity; in the endless round of its burthensome ceremonies, which occupy the time and distract the thoughts, without either instructing or interesting its votaries; in the filthy acts of uncleanness and cruelty not only permitted but enjoined, and inseparably interwoven with those ceremonies; in the system of castes, a system which tends, more than any thing else the devil has invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder; and in the total absence of any popular system of morals, or any single lesson, which the people at large ever hear, to live virtuously & do good to each other. I do not say, indeed, that there are not some scattered lessons of this kind to be found in their ancient books; but those books are neither accessible to the people at large, nor are these last permitted to read them; and, in general, all the sins which a Sudra is taught to fear, are, killing a cow, offending a Brahmin, or neglecting one of the many frivolous rites by which their deities are supposed to be conciliated. Accordingly, though the general sobriety of the Hindoos (a virtue which they possess in common with most inhabitants of warm climates) affords a very great facility to the maintenance of public order and decorum, I really never have met with a race of men whose standard of morality is so low, who feel so little apparent shame in being detected in a falsehood, or so little interest in the sufferings of a neighbour not being of their own caste or family; whose ordinary and familiar conversation is so licentious; or, in the wilder and more lawless districts, who shed blood with so little repugnance. The good qualities which there are among them (and, thank God! there is a great deal of good among them still) are, in no instance that I am aware of, connected with, or arise out of, their religion, since it is in no instance to good deeds or virtuous habits of life that the future rewards in which they believe are promised. Their bravery, their fidelity to their employers, their temperance, and (wherever these are found) their humanity and gentleness of disposition, appear to arise exclusively from a natural happy temperament; from an honourable pride in their own renown, and the renown of their ancestors; and from the goodness of God, who seems unwilling that his image should be entirely defaced even in the midst of the grossest error. The Musselmans have a far better creed; and though they seldom either like the English, or are liked by them, I am inclined to think, are, on the whole, a better people. Yet, even with them, the forms of their worship have a natural tendency to make men hypocrites; and the overweening contempt with which they are inspired for all the world beside, the degradation of their women by the system of polgyamy, and the detestable crimes, which, owing to this degradation, are almost universal, are such as, even if I had no ulterior hope, would make me anxious to attract them to a better or more harmless system. In this work, thank God, in those parts of India which I have visited, a beginning has been made, and a degree of success obtained, at least, commensurate to the few years during which our missionaries have laboured; and it is still going on, *in the best and safest way, as the work of private persons alone, and although not forbidden, in no degree encouraged by goverment*."

SOUTH SEAS.

Kind reception and treatment of a Missionary on his paying a vist to the Natives of one of the Islands in which he had formerly labored.

During the last vacation, I embraced the opportunity of visiting my old station in Borabora. I left home on Friday morning, the day the pupils returned home to their parents. We were becalmed that day, and at sun set were off Papetoai harbor. About nine o'clock in the evening a breeze sprung up, and we reached Huahine about five o'clock on Saturday afternoon. After taking a refreshing cup of tea with Mr. Barff and family, I proceeded to Raiatea, where I was kindly received by my brethren, Mrs. Williams and Bourne, the latter of whom was on a visit to Raiatea. I remained there during the Sabbath, and rejoiced to see those again, in peace, among whom I had formerly labored. On Monday I bent my course to Borabora where I arrived about nine o'clock in the evening of the same day. The people expected me, but, as it was dark, none of them, except the principal persons, were allowed to be out on the quay. The chiefs and judges all stood around the landing place, with large flambeaus, and gave me a very cordial reception. I found Mr. Platt and his family quite well. After the refreshment of a night's rest, I arose and went out to visit my old friends, (the natives) It seemed impossible for the poor creatures adequately to testify their pleasure on the occasion. Tears fell all over the floor; the blind, the cripple, the toothless, the young, and those called *Tutai Auri*,* all came, and when I stretched out my hand to them, I saw the tear gush from the eye. The chiefs, one and all, seemed determined to make me sensible of their attachment. On the Sabbath-day very many could not refrain from tears. The place of worship was crowded. On the Monday subsequent to that on which I arrrived at Borabora, I began to prepare for my return home. Early in the morning the people again assembled to testify their attachment. First came companies of *Tutai auri*, with pompeons, potatoes, a fowl or two, a sucking pig or two, some *taro*, sugar-cane, and *popoi*; next came all the children of the school, each bearing something in the hand as a present; afterwards came those who are in church fellowship, laden with such things as their circumstances would allow; and our little boat was at length, overladen with food. It was physically impossible for me to pass thro' the crowd; some held my arms, some my legs, some my coat; others cried aloud, "come and live with us again; you and Mr. Platt together." Tears were pouring down in showers, on every side, and I came away, with the impression that this people must retain a large portion of affectionate regard for their old Missionary.—*Extracted from a letter of the Rev. S M Orsmond, dated Eimeo, 1st of June*, 1826.

* Viz. The less governable portions of the community.

INDIA.

In the South of India, most remarkable effects have followed the labors of the Missionaries of the Church Missionary Society. Several thousand Hindoos have openly renounced idolatry at one of the stations maintained by this Society. The work commenced in 1823, at and near Palamcottah, in the District of Tinnevelly, where the Rev. S. Rhenius, and the Rev. Bernhard Schmid have labored several years. The means used were the instructions of native converts, of Missionaries, and of young men in a course of tuition. In May 1825, the villages in which congregations were collected were 35. In 3 months from the time that seven pious young men were sent out to teach the people the word of God, accompanied with others as auxiliaries from the Seminary, these villages had increased to 90; and in September, 1825, they amounted to 125 In these, more than a thousand families are under Christian instruction. The Missionaries observe, that it is not pretended that all these are subjects of sanctifying grace; but of many of them there is reason to hope well. Their relicks of idolatry are burnt, a stone idol is cast out of their temple, & the building prepared to be a place of Christian worship.—*Christ. Watch.*

London Wesleyan Missionary Society.—In 1826 their receipts amounted to $201,590 25 cents.

The Missionaries employed by the Society were 182. In Ireland, 22; Sweden, 1; France, 6; Gibraltar, 2; West Africa, 4; South Africa, 11; Mediterranean, 3; South India, 6; Ceylon, 21; Australasia, 9; Polynesia, 2; West Indies, 50; British America, 45. Amongst the causes for exultation, the happy consequence of Christian Missions, the Report names "the re-kindling of those lamps of evangelical truth in the Protestant Churches of the Continent, which have been so long extinguished, and the stirrings of the once mighty spirit of the Reformation, so long rocked to slumber by a false and insiduous philosophy; in the visitation too of the regions of slavery and degradation, by the commiserations, the consolations, and the better hopes of Christianity; and in the introduction of our divine religion into the regions of degraded Africa where she has led up in her train, agriculture, and arts, and laws; literally converting the desert into the fruitful field, and Hottentot kraals into Christian villages, with their schools of learning and temples of worship." The Report concludes, very appositely, with the call for enlarged effort. *Ib.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JULY 25, 1827.

GREAT FALL OF RAIN.—On Sabbath night last we had a most tremendous fall of rain in this place. It commenced with a heavy thunder shower about 3 o'clock in the evening, and continued with very little abatement until near day-light the next morning. Many persons, both male and female, who attended the different places of worship, were obliged literally to wade through the water, (which ran in torrents through our streets) in order to reach their dwelling-houses. The cellars generally in the level parts of the town were completely filled with water; and great losses have been sustained, by some of our merchants and grocers, in the articles of Sugar and Salt. The loss of one individual, Mr. Geers, is supposed to be about fifteen hundred dollars. Many others have suffered largely in these articles, and in damage done to coffee, and other things, that are not entirely lost. It is estimated that the general loss cannot be far short of twenty thousand dollars. In one case a black woman was very nigh being drowned. She was sleeping in a cellar kitchen. The water had arisen in the street till it reached the cellar windows, when it rushed in so rapidly, that she either had not time, or presence of mind to make her escape; but, catching hold of something above her, cried for help. In a few minutes the cellar was filled, and she must inevitably have been drowned, had not some person ventured in and brought her out.

AGENTS FOR THE WESTERN LUMINARY.—We have this week completed a list of Agents. As stated before, we hope our naming certain persons, will not prevent other subscribers, who are not named, from using their influence in promoting the circulation of our paper. We have named some person in most of the places where we have subscribers, in order that other persons wishing to subscribe or pay for the paper, might know where to make application. But we now authorise and respectfully solicit every gentleman, & lady too, who takes the Western Luminary, to aid in getting the paper a more extensive circulation. Postmasters also, friendly disposed to us, and the cause in which we are engaged, are respectfully requested to act as Agents. We are in hopes that an effort on the part of our present subscribers and friends will so enhance our subscription as to place our establishment on something like a permanent foundation. If each person who now takes the paper, would procure two good subscribers, this would be accomplished. And, believing that some at least will do this much, we propose to receive *a five dollar United States note* sent by mail, or otherwise, as full payment in advance for three subscribers for one year; and in the same proportion for a greater number, viz *ten dollars* for six subscribers—*fifteen*, for nine—*twenty*, for twelve, &c.

POLITICS.

From Sprague's Address on Intemperance.

In this view our subject assumes a fearful political importance. The ruinous consequences of wide-spread intemperance to a people governing themselves, can hardly be overrated. If there be on earth one nation more than another whose institutions must draw their life-blood from the individual purity of its citizens, that nation is our own. Rulers by divine right, and nobles by hereditary succession, may, perhaps, tolerate with impunity those depraving indulgencies which keep the great mass abject. Where the many enjoy little or no power, it were a trick of policy to wink at those enervating vices, which would rob them of both the ability and the inclination to enjoy it. But in our country, where almost every man, however humble, bears to the omnipotent ballot box his full portion of the sovereignty—where at regular periods the ministers of authority, who went forth to rule, return to be ruled, and lay down their dignities at the feet of the monarch multitude—where, in short, public sentiment is the absolute lever that moves the political world, the purity of the people is the rock of political safety. We may boast, if we please, of our exalted privileges, and fondly imagine that they will be eternal—but whenever those vices shall abound, which undeniably tend to debasement, steeping the poor and the ignorant still lower in poverty and ignorance, and thereby destroying that wholesome mental equality, which can alone sustain a self-ruled people—it will be found by woful experience, that our happy system of government, the best ever devised for the intelligent and good, is the very worst to be entrusted to the degraded and vicious. *Cabaliers and demagogues will find it an easy task to delude those who have deluded themselves; and the freedom of the people will finally be buried in the grave of their virtues.*"

THE BEST ELECTION.

A FRAGMENT OF A CONVERSATION, BETWEEN A CANDIDATE AND HIS CHRISTIAN FRIEND.

Candidate. My dear sir, can you inform me how I may secure my election!

Friend. Yes sir; by diligence. You must *give all diligence* to make it *sure*.

Cand. That I have already done sir; I have spared, I assure you, neither trouble nor expense. I have opened houses for entertainment; I have canvassed personally; I have employed agents to collect voters; *I* have set the printer to work on broadsides and handbills; and, to let you into a secret, I have got a clever fellow from ——— to draw them up; one who is used to write for the newspapers, and can draw up an advertisement with spirit, and a little smart abuse of my antagonists.

Fr. Alas! Sir, that a gentleman and a Christian, as you no doubt profess to be, should stoop to such arts, to influence and corrupt the minds of the people. I heartily wish you would bestow as much pains to secure your election for a better place!

Cand. A better place, sir! How do you mean? Is not this as respectable a borough as any in this part of the country?

Fr. True, sir; but I refer to a city, and even an heavenly one. The true Christian, sir, is "a citizen of no mean city." My advice is, to "give all diligence to make your election sure," in the New Jerusalem.

Cand. O ho! I understand you now. But gentlemen of your sentiments, I believe, consider that business as already settled. Do not you, sir, consider your election already fixed and unalterable?

Fr. Not more, sir, than the business in which you are engaged.

Cand. How so? I wish my election were as sure as you represent.

Fr. And do you not think the event is known to God?

Cand. Certainly.

Fr. Then the event is sure to him.

Cand. No doubt of it.

Fr. And must infallibly correspond with his foreknowledge.

Cand. That it is certainly foreknown to the Supreme Being I have no doubt; but that does not make it sure to me.

Fr. I admit that, and therefore your anxiety to make it sure to you. But why not employ the same diligence in a case of infinitely more importance?

Cand. O, sir, if I am to be saved, I shall be saved; and if not, you know I cannot help it.

Fr. And if you are to be elected for this borough, you will be elected; why then all this trouble and expense?

Cand. Ah, sir! if I do not use the means, I know that I shall not be chosen.

Fr. And what reason have you to suppose you shall be saved without means?

Cand. That subject we will defer, if you please, to a "more convenient season." I must wait on my electors.

Fr. Alas! sir; so said Felix, the Roman governor, when Paul "reasoned of righteousness, temperance, and judgment to come;" but that season never came; and I much fear it may be so with you. The world will always find you an excuse for neglecting religion; and the enemy of souls will represent every thing as more important than the *one thing needful*. The Lord awaken you from the delusion.

TRACTS.

To professing Christians—You believe that one immortal soul is worth more than the wealth of all the world. Then listen. The judicious distribution of 1000 pages of religious tracts, (*which may be had for one dollar.*) we have every reason to believe, would result in the conversion of perhaps many souls. Facts testify that these faithful little preachers have, with the blessing of the divine Spirit, been effectual in working wonderful events.—Who, then, that really believes that one *dollar* would be well exchanged for the gratification of being instrumental in the conversion of a soul from everlasting death, can refuse to make the experiment—can fail, always to have by him some of these favored instruments which, in numberless instances, have been so eminently and astonishingly blessed! Persons going a journey, (if but twenty-five miles,) should never be without them. A little tract given to a stranger you may happen to meet upon the highway, may prove the cause of rejoicings among the angels in heaven; and you may perhaps, meet that soul in a happy eternity, where he shall tell you that his being there was through the blessing of God upon the perusal of the little manuel you gave him. Who that knows such things are *possible*—nay, that they have happened over and over again—will still "hide" this "talent" which the Lord God of heaven has given to so large a portion of society.—To travellers it is particularly recommended, that by all means they carry tracts with them for distribution. They will, no doubt, be thankfully received, and if, in a life time's continued effort in this way, a person should be instrumental in the conversion of a *single* soul, how unspeakable noble and glorious a reward for the very trifling expense and trouble attendant upon this pleasing method of doing good!—*Farmer's Journal.*

THE MARRIAGE QUESTION.

"All the great leading bodies of the Christian church have lifted their voice, and pronounced these marriages unlawful. For the Synod of the Associate (or Scotch) Church of North America, and the Synod of the Reformed Church, and the whole body of the Associate Reformed Church of America, unite, by a *unanimous* decision, with the Dutch Church, and the Presbyterian Church, against these marriages.

"We know that the canons of the Episcopal Church also are decidedly against them. And we hope to see our Baptist and Methodist brethren come out also, if they have not already come out, on the same side of the Church of Christ." *Ref. D. Mag.*

BAPTIST MISSIONS IN BENGAL.—Since making out our Missionary Table last week, we have met with a statement of the number of converts under the Baptist Missionaries in Bengal, which is substantially this: that in the first 25 years of the present century, not less than 1,407 Hindoos were admitted to their communion by baptism, after a careful instruction in the things of religion, and a thorough trial of their evangelical faith and life. The venerable Dr. Carey, who has been called the father of these missions, arrived in India in 1795; but until 1800, there occurred no instance of sound conversion. *N. Y. Obs.*

LOUISVILLE JULY 17.

The Earthquake.—We have received accounts of the shock felt here on the 5th inst. from various other places. It appears to have been stronger to the westward, and lighter eastwardly. It was more severe at St Louis and Vincennes, than at any other points we have heard from. *Focus.*

INDIAN HOSTILITIES.

By the Steamboat Hercules, arrived at Shippingport on the 13th instant, in three days from St. Louis, we have received the following information:

"About two hours before we left there Gov. Cass arrived from the Upper Mississippi, and brought the unpleasant intelligence of an attack on two keel boats, on their passage from Prair du Chien to the Upper Rapids, by a party of the Winebago Indians. The boats were fired on repeatedly—two men belonging to them were killed, and one (Mr. Benjamin Thon of Pittsburgh, Clerk of the steamboat Mexico) dangerously wounded.—Large and suspicious parties of Indians had been seen hovering about the Fever River lead mines—the consequence was that nearly all the miners had quit their work and retreated to Galena. It was understood at St. Louis that Gen. Atkinson, the commandant at Jefferson Barracks, was about to dispatch six companies of the troops stationed there, immediately to the scene of hostilities. The steamboats Indiana and General Hamilton, both lying at St Louis, it was supposed would be put in requisition to transport them and their baggage." *Ib.*

From the Boston Palladium of June 30

FROM SMYRNA.

A letter from Smyrna, April 12, per Gazelle, says:—The last news from Athens was, that Gen. Karaiskaki had arrived at the camp of Phaleras, to its relief, but is too weak to attack the Bashaw, which is about 15,000 strong. It is generally feared the citadel must fall, as it is said a black flag was flying upon it. Col. Fabvier commands it, and as it is well known that no quarter will be given, even if surrendered, the garrison may make a desperate sortie, simultaneously with an attack from Karaiskaki upon the land side.

The Turks are making their utmost efforts to send a large force into the Morea, this campaign; but it is evident they grow weaker every year, and should the Greek revolution last *seven years longer*, it will ruin the Turkish Empire.

The Porte will not listen to the interference of any foreign powers. They say the Greeks are their subjects, and they will grant them no terms whatever, but will have their complete submission. The Greeks, therefore, have no choice—they will be destroyed either way, unless some great effort is made this campaign, of which the arrival of Cochrane and Geo. Church give some kind of probability.

"I was a short time ago, at Constantinople, and was astonished to find such a change as had occurred. The streets which were formerly crowded, are now almost deserted. It is supposed that, at the lowest calculation, 80,000 Turks have been beheaded or exiled, and new executions are daily taking place—the most trivial supposition of discontent is immediately punished with death. Such is the strict police that I was examined not only at every coffee-house on the road but in getting into Constantinople underwent three different examinations, and my servant was even more strictly examined. We saw, at the arsenal, three 100 gun ships, (3 deckers) six 74's and about 12 frigates, besides 20 corvettes. The remainder of the Turkish fleet was lying at the Dardanelles--9 corvettes and 2 frigates were fitting out to join them.

"Lord Cochrane, it is said, is fitting out the Greek fleet for some secret expedition. Some think it may be for an attempt on Mytilene. He was received in every part of Greece with great enthusiasm, and his movements will be viewed with great interest.

IMPROVED CONDITION OF THE JEWS IN GERMANY.

The sovereigns of several of the German States are seeking to raise the Jews in their dominions from their moral degradation, and to ameliorate their condition, civilly and politically. The principal means used for this end is education; and in the kingdom of Prussia particularly, the laws and regulations on this subject are spoken of as most excellent. In addition to the measures taken for the establishment of common schools, from which the best results are anticipated, a plan drawn up by the Jewish high priest of Berlin, for establishing amongst his people a *Theological Seminary* for the education of teachers—not as formerly, for the mere study of the Talmud, but for the attainment of general knowledge and classical literature, and particularly for the study of the Old Testament, has been submitted to the government, and has received its decided approbation and support.

In the Grand Duchy of Weimar, all prohibitory laws relating to marriages between Christians and Jews have been repealed, and a motion to the same effect has been made in the House of Representatives of the Grand Duchy of Hesse Darmstadt.

Professor Tholuck writes under date of Jan. 12, that the work of God among the Jews at Berlin has not ceased, "but I am sorry to say" he adds, "the instructors are few. The evangelical ministers in Berlin are so much engaged, that they generally refuse the charge of Proselytes. An aged Jew lately made application for baptism to no less than six ministers successively, but in vain. This Jew remarked, that in times of the apostles, many teachers of Christianity ran after the Jews to convert them; but now the Jews actually are obliged to run from one Christian teacher to another for instruction, and without being able to get it." Dr. T. says that none of the proselytes in Berlin, mentioned by him during the last two or three years, have fallen off.

From an official statement of the number of Jews who embraced Christianity in the Prussian dominions, during the years 1820, '21, '22, '23 and '24, it appears that the whole number was 543; or, on an average, more than one hundred each year. The whole number of Jews in the kingdom is 75,000.—*N. Y. Observer.*

DESTRUCTIVE GALE ON THE ST. LAWRENCE.—On Friday night, 23d ult. says the Montreal Herald, a gale more disastrous than any recollected, visited the river St. Lawrence, and particularly that part of it called the Lake St. Peter. Fourteen rafts were shattered, and about one hundred lives were lost. One raft was wrecked opposite Pointe du Lac, on which were thirty-two persons, eleven of whom were drowned; the others were rescued by the jolly boat of the steam boat Waterloo. Batteaux loaded with flour, &c. were also wrecked during the gale; and the following morning the lake was literally covered with pieces of rafts, flour barrels, wrecks of batteaux, &c. and presented but one vast scene of desolation. In the course of the night, some of the wrecks passed Three Rivers, upon which several persons were clinging, crying for assistance in the most appaling manner; but from the extreme darkness of the night, and violence of the tempest, the attempt to save them would have been attended with almost certain destruction. At Quebec, several vessels were dismasted and otherwise injured. At Prescott, the violence of the gale was such as to drive the water into the stores adjoining the river, and completely inundated many of them.

SEVERE GALE ON LAKE ERIE.—We learn from the Black Rock Gazette of the 25d ult. that a very severe gale commenced on the preceding morning. In two hours the water in Buffalo Harbor rose more than five feet above its ordinary level. The lower Village was completely inundated. The wind blew a hurricane, and with the rush of water, great loss was sustained in salt, timber, lumber, wood, &c. More than 1000 barrels of salt were lost. The water made complete breaches over the Pier at Buffalo, a cook-house belonging to Baker & Merrill was carried away. The cellars were all filled, and in some cases the water rose above the floor of some of the stores.

INDIANA.

The State of Indiana contains 37,000 square miles, and 23,680,000 acres, ranking with the other states, as the tenth in size and the fifteenth in population. Its greatest length from North to South on its West line is 281 miles, its length on the East line is 186, averaging 256 miles. Its breadth from East to West is 144 miles. The state is divided into 58 counties, of which, all but two have been organized. The population in 1810 was 24,520, in 1820, 147,368; and at present from the returns of taxable polls, must amount to at least 260,000. The militia in 1821 was returned at 14,990. It now consist of 7 divisions, 16 brigades and 61 regiments.

The most striking feature in the appearance of the state, is its uniformly level surface. It has no mountains, and no part of it can be called broken except where the river-hills border on the Ohio, or are continued along some of the streams that empty into it.—These hills must be of nearly the same elevation with a great part of the interior of the State, for no sensible difference in height appears in passing along their ridges, nor is there a perceptible ascent in going thence to the sources of the streams, that form the Whiteriver and the Wabash. Near the Ohio the streams generally run in deep channels, but they are nearly on a level with the adjoining country in the central parts of the state. "The Knobs," or the chain of hills that extends from the Ohio a little below the Falls, to the waters of Whiteriver, is also nearly on a level with the country lying S. W. of them, though the descent thence to the Ohio is more rapid than the declination of the country in the interior, for as you advance towards or down the Wabash, the descent is scarcely perceived. The same may be said of the St. Mary's St. Joseph's and other streams that fall into the Lakes.—*Indiana Journal.*

HOW TO KEEP CHURCHES & DWELLING HOUSES COOL.—During the extreme heat of summer our houses of public worship, as well as our dwellinghouses may keep perfectly cool and comfortable, by a little attention.—Let the windows and doors be opened a little before sunrise, and shut by seven o'clock. The blinds and shutters, if there be any, should likewise be shut, to prevent the glass from being heated and conveying the heat within. If the doors be closed till the heat of the day, when the room is required for use, the air will be found in the same temperature that it was in the morning, when the room was first shut up. This fact depends on the same principles as the evenness of the temperature of our cellars, which are cool in summer and warm in winter, solely because the external air is excluded from them.

ALEXANDRIA, (D. C.) June 28.

Execution of a Criminal.—Jonathan Devaughn, who, during the late session of the Circuit Court of this county, was convicted of having murdered Tobias Martin, of the county of Washington, and sentenced to death by hanging, was executed yesterday, between the hours of two and three, P. M. So wanton was the crime, and so ill-spent the life of the criminal, that the President of the United States peremptorily refused to exercise the merciful power conferred upon him by the law. Devaughn was about seventy years of age, but of vigorous mind and constitution.

The Rev. Mr. Woodbridge, who is settled at Green River, N. Y. 10 or 15 miles west of Stockbridge, lost his sight when at college, and has been totally blind for many years. Notwithstanding this afflictive privation, he is an able and useful preacher of the gospel, and performs the various and important duties of a christian pastor to the acceptance and edification of his people. Thirty-three persons were added to his church a few weeks since. He employs an amanuensis, and most of his sermons are written out.

DEATH OF THE CHRISTIAN.

There is another and a better world! Into that our Heavenly Father is gathering his children, one by one, through the grace of Jesus Christ. This life is only the dawn of our ever-enduring existence. The christian dies, in order to leave the land of death, and to emerge from the sorrow and obscurities of the vale of tears, and to go home to the palace of God.

From the New-York Observer.

"A CONGREGATION EVERY DAY."

In the year 1790, an enumeration of all the inhabitants within the limits of the United States was made, under the authority of the General Government, and the whole number was found to be 3,929,328. From that time to the present the enumeration has been repeated, after every interval of ten years, and from a comparison of the four censuses it appears, that during this long period, the population has uniformly increased at the rate of about three per cent per annum. The total population at the present time can not be far from 12,000,000. If we take three per cent. on this number, it gives us as the increase of the present year, (that is, the excess of births over deaths*) 360,000, or, in round numbers, *one thousand every day!*

Is it possible that we are increasing at this rate? Is it possible, that since our last paper was issued, [beside the number necessary to supply the loss by death,] *seven thousand souls* have been added to our population? Newark contains 6,500 souls, New Haven city 7,100, Hartford 6,900, New Brunswick 6,700. Can it be, that the addition to our republic every week is equivalent to the addition of one of these cities! History affords no example of a growth so rapid. If the nations of Europe were to increase at this rate for a series of years, their politicians would be terrified with the apprehension of famine, and would see no preventive but infanticide. Happily for us, we have no occasion for such fears. Let the population increase at the rate of a thousand souls a day for four centuries to come, and the wilds of the West are fertile enough and spacious enough to feed them all. But although we have nothing to fear on this score, there is one view of the subject which we confess does excite alarm.—When we think that every day adds to our number one thousand *immortal souls*, one thousand beings who will be forever happy or forever miserable, and then reflect that in the providence of God, their destiny is in an important sense placed in the hands of Christians in these Atlantic States, we do ask, and we ask with fear and trembling, what provision are we making for their spiritual wants?——A new congregation is committed to our care every day. ——Is the American Education Society adding one to the number of faithful pastors every day? Is the Bible Society printing a thousand Bibles every day? Does the Home Missionary Society add to its list one more missionary every day?—— Alas! the whole number of young men assisted by the American Education Society in all the various stages of education the last year, was only 156,—and the number of their beneficiaries who will enter the field of ministerial labor this year, is probably less than 30,—less than will be wanted for the souls added to our population in the last 30 days! —The American Bible Society issued the last year only 71,621 Bibles and Testaments,—less than *one fifth part of the mere increase* of our population during the same period!— The Home Missionary Society have assisted since their formation, 196 congregations ——in one year from this time there will be added to this country 360 congregations which will stand in more need of aid than any they are now assisting. Where will this end? Christians! Patriots! think,—where will this end? If our efforts are not increased ten fold, what will become of our country?

* We make no allowance for additions by the immigration of foreigners because it has been satisfactorily ascertained that the number of these immigrants is too small to produce any sensible effect upon the calculation. It is even questioned, whether, in some years, it has been sufficient to balance the number of our own citizens who have emigrated to Canada.

CHURCHES IN LONDON.

The city of London has 400 places of worship: 200 for Episcopalians, 66 for Independents, 36 for Wesleyan Methodists, 32 for Baptists, 30 for Calvinistic Methodists, 16 for Presbyterians, (Scotch and Unitarian,) 14 for Roman Catholics, 6 for Quakers. The last census makes the number of inhabitants, 1,274,800 souls. It is calculated that not more than 300,000 attend any place of worship, leaving 974,800, who neglect public worship altogether. To increase this criminal contempt for the Sabbath, there are supposed to be circulated on that sacred day, 45,000 copies of newspapers, 2 or 300,000 readers of which are probably in the city. The labour in this single article of publishing, must employ large numbers in the breach of the 4th commandment. A large aggregate of vice and crime is the consequence; and from the report of Mr. Wontner, the superintendent of Newgate for 1826, it appears that 2931 persons were committed to prison for breach of laws in 12 months.—Males under 21, 1227; over 21, 1096. Females under 21, 442; over 21, 166. What an alarming view is this of a city, supposed to be in "the very meridian of Christian illumination, and in the centre and heart of British civilization, liberty and prosperity! May not London be called a mine of heathenism and profligacy."

Christian Watchman.

THE INTEMPERATE HUSBAND

"But deplorably as the frivolous usages of society show, in their effects upon the young the prospect is doubly terrific, when we behold their ravages among the more mature. The common calamities of life may be endured. Poverty, sickness and even death may be met, —but there is that which, while it brings all these with it, is worse than all these together. When the husband and father forgets the duties he once delighted to fulfil, and by slow degrees becomes the creature of intemperance, there enters into his house the sorrow that rends the spirit—that cannot be alleviated, that will not be comforted

It is here above all, where she, who has ventured every thing, feels that every thing is lost. Woman, silent suffering devoted woman, here bends to her direst affliction. The measure of her who is, in truth, full, whose husband is a drunkard Who shall protect her, when *he* is her insulter, her oppressor? What shall delight her, when she shrinks from the sight of his face, and trembles at the sound of *his* voice! The hearth is indeed dark that *he* has made desolate Th re, through the dull midnight hour, her griefs are whispered to herself, her bruised heart bleeds in secret. There, while the cruel author of her distress is drowned in distant revelry, she holds her solitary vigil, waiting yet dreading his return, that will only ring from her by his unkindness, tears even more scalding than those she shed over his transgression. To fling a deeper gloom across the present, memory turns back and broods upon the past. Like the recollection to the sun-stricken pilgrim, of the cool spring he drank at in the morning, the joys of other days come over her, as if only to mock her parched and weary spirit She recals the ardent lover, whose graces won her from the home of her infancy—the enraptured father, who bent with such delight over his new born children—and she asks if *this* can really be him—this sunken being, who has now nothing for her but the sot's disgusting brutality—nothing for those abashed and trembling children, but the sot's disgusting example! Can we wonder, that amid these agonizing moments, the tender cords of violated affection should snap asunder? that the scorned and deserted wife should confess, "there is no killing time like that which kills the heart!" that though it would have been hard for her to kiss for the last time the cold lips of her dead husband, and lay his body for ever in the dust, it is harder to behold him so debasing his life that even his death would be greeted in emrcy? Had he died in the light of his goodness, bequeathing to his family the inheritance of an untarnished name, the example of virtues that should blossom for his sons and daughters from the tomb—though she would have wept bitterly indeed, the tears of grief would not have been also the tears of shame. But to behold him, fallen away from the station he once adorned, degraded from eminence to ignominy—at home, turning his dwelling to darkness, and its holy endearments to mockery—abroad, thrust from the companionship of the worthy, a self-branded outlaw—this is the wo that the wife feels is more dreadful than death, that she mourns over as worse than widowhood.—*Sprague's Oration on Intemperance.*

THE INTEMPERATE WIFE.

There is yet another picture behind, from the exhibition of which I would willingly be spared. I have ventured to point to those who daily force themselves before the world, but there is one whom the world does not know of—who hides herself from prying eyes, even in the innermost sanctuary of the domestic temple. Shall I dare to rend the veil that hangs between, and draw her forth?—the priestess dying amid her unholy rites—the sacrificer and the sacrifice?—O, we compass sea and land, we brave danger and death, to snatch the poor victim of heathen superstition from the burning pile—and it is well—but shall we not also save the lovely ones of our own household, from immolating on this foul altar, not alone the perishing body, but all the worshipped graces of her sex—the glorious attributes of hallowed womanhood!

Imaginations gloomiest reverie never conceived of a more revolting object than that of a wife and mother, defiling in her own person the fairest work of her God, and setting at nought the holy engagements for which He created her. Her husband —who shall heighten his joys, and dissipate his cares, and alleviate his sorrows?—She, who has robbed him of all joy, who is the source of his deepest care who lives his sharpest sorrow? These are indeed the wife's delights, but they are not her's. Her children—who shall watch over their budding virtues, and pluck up the young weeds of passion and vice! She in whose own bosom every thing beautiful has withered, every thing vile grows rank? Who shall teach them to bend their little knees in devotion, and repeat their Saviour's prayer against "temptation!" She who is herself temptation's fettered slave! These are truly the

mother's labours—but they are not her's. Connubial love and maternal tenderness bloom no longer for her. A worm has gnawed into her heart, that dies only with his prey—the worm *Intemperance*. *Ib.*

DAVID DALE.

Mr. Editor,—Since noticing the communication in your paper respecting Mr. Owen, I have had some propensity to rectify a small mistake which that article contains. Instead of being an *Overseer* of the cotton mills at New Lanark, Mr. Owen, if not the exclusive, was at least the chief *Proprietor*. They came into his possession in consequence of his marriage with the daughter of the founder of these celebrated works, Mr. David Dale. Now my design in offering this correction is to introduce to your readers a brief account of that very extraordinary man. I have often wondered that little or nothing should have been written concerning him; I mean on this side the Atlantic; as few men of the past generation deserved to be held in more grateful remembrance. He arose from very small beginnings to be the richest commoner in Scotland; and what will interest many of your readers still more, he maintained through life, consistent and ardent piety. In his early years, he embraced the opinion that churches ought to be composed of penitent believers. However general that thing is at this day, at that time there was hardly a single church formed on that principle in the kingdom of Scotland. Mr. Dale withdrew from the national church, and associated with a few persons, who like himself, were ardently desirous of purity of communion. They formed into a church. He became their pastor; built a place of worship in Glasgow, chiefly at his own expence, and continued in the pastoral office till death. A more interesting, scriptural preacher, I never heard in my life; yet his character was not exclusively clerical. During one part of the day, you might see him superintending the concerns of his extensive Warehouse. At another, you might see him acting as the President of one of the largest Banking institutions in Glasgow; at another you might see him occupying the seat of Justice as one of the chief Magistrates of the city; in the evening you might hear him deliver, from his small pocket Bible, one of the most lucid discourses you could ever hear from the mouth of man.

In deeds of benevolence, to individuals and societies, he was unbounded; and that, not only to such as harmonized with himself in religious opinions, but to all who appeared to be suitable objects of charity. He was very liberal to poor societies in different parts of the kingdom when erecting places of worship, although of different denominations from himself. A familiar acquaintance asked him once, how he could stand it, and expend so much of his property in charities. O, said he, I keep a *small shovel*, with which I shovel out some property; but the Lord keeps a *large shovel*, with which he shovels it in.

Mrs. Dale, towards the close of life, embraced Baptist principles. She proposed herself as a member of the only Baptist church at that time in Glasgow. As she was very infirm, she stated to the church that she could not sustain the shock of immersion in cold water, and wished the privilege of being baptized in warm water. On this subject the church was not agreed. The majority decided against the request. The minority thought it unreasonable. A separation took place. The minority formed a small church, and chose a Pastor, who baptized Mrs. Dale in a warm bath, and took the name, or rather were stigmatized by the appellation of the "*warm water Baptists*."

It is, to the writer of this communication, one of the mysteries of Providence, that the princely estate of such a man as David Dale, should fall into the hands of such a man as Owen. The life of the one was spent in shedding the brightest lustre on the gospel of our Lord Jesus Christ,—the other is spending his life in endeavouring to prove that the Gospel is not only a "cunningly," but a mischievously devised Fable. *N. H. Rep. & Obs.*

OWENISM.

Mr. Owen has arrived in Baltimore, on his way, as we have been told, to Europe. On Thursday evening he gave a lecture upon the "social system;" although, as the Baltimore Chronicle informs us, his discourse was more of a narrative of late events among his children of "circumstances" at New Harmony, than of an exposition of the principles of his theory. He commenced his address by giving a flat contradiction to the reports which have been circulated of his failure, and yet told them that owing to the discordant characters of his people, he had been forced to abandon his original idea, of forming one entire community, and had associated them in several small societies, which are at present in a prosperous and happy condition.—He also again insisted, as when in this city and Philadelphia, that the different *religions* in the world are the sources of all the evils in it. On the whole we think Mr. Owen had better go back to Scotland. His religious, or rather his anti-religious principles, will never be popular in America; and besides, "circumstances" have made our people too sturdily democratic and independent, every to submit to become mere machines in an isolated "community."—A few followers, of course, he would always be able to command, and so would any other visionary. But for the most part, we suspect he will always find that the very absence of that religion which he condemns, will give him so much trouble that any other name for his village will be more appropriate than *Harmony*.

N. Y. Spectator.

BISHOP RIDLEY.

Previous to the accession of the bloody Mary to the throne of England, Dr. Ridley, the Bishop of London, paid the princess a visit at her place of retirement in the country. Mary thanked him for his civility, and entered into conversation with him for a about a quarter of an hour—she told him that she remembered him at court, and particularly mentioned a sermon of his before her father; and then leaving her chamber of presence, she dismissed him to dine with her officers. After dinner she sent for him again, when the Bishop informed her, that he not only came to pay her a visit, but also to offer to preach before her next Sabbath, if she would be pleased to permit him. On this she changed countenance, and after some minutes silence, said, "As for this matter I pray you, my Lord, make the answer to it." And upon the Bishop urging the matter, as a sense of conscience and duty, she at last told him that the doors of the parish church should be opened to him, where he might preach if he pleased, but neither herself nor any of her servants should hear him. "Madam, I trust you will not refuse God's word." "I cannot tell what you call God's word.—That is not God's word now which was God's word in my father's days." "God's word is the same at all times, but has been better understood at some times than in others." Mary, enraged, replied, "You durst not, for your ears, have avouched that for God's word in my father's days, that you do now. As for your new books, I thank God, I never read any of them; I never did, and I never will." After using much harsh language, she took leave of the Bishop, with these words; "My Lord, for your civility in coming to see me, I thank you, but for your offering to preach before me, I thank you not a whit." This interview gave the Bishop a sorrowful prospect of what was to be expected, if ever the princess came to the throne. When she ascended the throne, Ridley went to do her homage, and to submit himself to her clemency. He was immediately sent to the Tower, and after three months imprisonment was removed to Oxford, and condemned for heresy. During the two weeks between his condemnation and death, the priests used every means in their power to gain him over to their cause; but he was deaf to their remonstrances, and was not to be shaken from the principles he had adopted. When the day of his death arrived, he was calm and intrepid. He called it his wedding day; and having invited some friends he supped the preceding evening with great cheerfulness. One of his friends proposed to sit up with him, but he declined, saying, that by God's help he hoped to sleep as quietly as ever he had done. On the morning he dressed himself in his episcopal habit, and walked to the place of execution between the mayor and one of the aldermen; and seeing Latimer approach ran to meet him, embraced him, and exclaimed, "Be of good heart, brother, for God will either assuage the fury of the flames, or else give us strength to endure them." At the stake he knelt down and embraced it. Both he and Latimer prayed, and both suffered the most cruel death with the greatest courage.

A WORD TO FEMALES.

It is not the smiles of a pretty face, nor the tint of thy complexion, nor the beauty and symmetry of thy person, nor yet the costly robes and decorations that compose thy artificial beauty; no—nor that enchanting glance, which thou dartest with such lustre on the man thou deignest worthy thy affection.—It is thy pleasing deportment—thy chaste conversation—thy sensibility and the purity of thy thoughts—thy affable and open disposition—thy sympathizing with those in adversity, comforting the afflicted, relieving the distressed, and above all, that humility of soul, that unfeigned and perfect regard of the precepts of Christianity. These virtues constitute thy loveliness. Adorned but with those of nature and simplicity, they will shine like the refulgent sun, and display to man that the loveliness of thy person is not to be found in the tinsel ornaments of thy body but in the reflection of the rectitude and serenity of a well spent life that soars above the transient vanities of the world. And when thy days are ended here upon earth, thy happy spirit shall wait to the regions of eternal bliss.

Time.—Time is lent us to be laid out in God's service to his honor, and we cannot be too diligent in it, if we consider that time is precious, short, passing, uncertain, irrecoverable when gone, and that for which we must be accountable.

Poetry.

BEAUTIFUL HYMN.

The following extract from a Hymn published in the Christian Spectator is among the most beautiful specimens of sacred poetry we have ever seen

Earth has a joy unknown in heaven,
The new-born joy of sins forgiven!
Tears of such pure and deep delight,
Ye angels! never dimm'd your sight,
Ye saw of old, on chaos rise
The beauteous pillars of the skies;
Ye know where Morn, exulting, springs,
And evening folds her drooping wings.
Bright Heralds of the Eternal Will,
Abroad his errands ye fulfil;
Or thron'd in floods of beamy day
Symphonious in his presence play.
Loud is the song—the heavenly plain
Is shaken with the choral strain—
And dying echoes, floating far,
Draw music from each chiming star.
But I amid your choirs shall shine,
And all your knowledge shall be mine;
Ye, on your harps must lean to hear
A secret chord, that mine will bear.

INTERNAL EVIDENCE.

A man of subtle reasoning asked
A peasant if he knew,
Where was the internal evidence
That proved his bible true?

The terms of disputative art
Had never reached his ear—
He laid his hand upon his heart,
And only answered "*Here.*"

HOPE.

When the fond heart doth sink full low,
From brightest objects riven,
And life's fair scenes look pale with woe,
And darkness circles pleasure's brow,
How sweet the hope of heaven.

When sorrow heaves the troubled breast,
Like waves by tempest driven;
When the hurt spirit, deep distrest,
Like wave-borne bark can find no rest,
How bright the thought of heaven.

And when the dreams of life are fled,
And death's keen sting is given;
How calmly may we rest our head,
While angels circle round our bed,
To wing our souls to heaven.

THE BIBLE.

The Scripture surpasses the most ancient Greek authors, vastly in native simplicity, liveliness and grandeur. Homer himself never reached the sublimity of Moses' songs, especially the last, which all the Israelitish children were to learn by heart. Never did any ode, either Greek or Latin, come up to the loftiness of the Psalms, particularly that which begins, "The Mighty God, even the Lord, hath spoken," this surpasses the utmost stretch of human invention. Neither Homer or any other poet ever equalled Isaiah describing the majesty of God, in whose sight "the nations of the earth are as small dust, yea less than nothing and vanity," seeing it is he that stretcheth out the heavens "like a curtain and spreadeth them out as a tent to dwell in." Sometimes this prophet has all the sweetness of an eclogue in the smiling images he gives us of peace, and sometimes he soars so high as to leave every thing below him. What is there in antiquity that can be compared to the lamentations of Jeremiah when he tenderly deplores the misery of his country? Or the prophecy of Nahum, when he foresees in spirit the proud Nineveh fall under the rage of an invincible army. We fancy that we see the army and hear the noise of arms and chariots. Every thing is painted in such a lively manner as strikes the imagination—the prophet far outdoes Homer Read likewise Daniel denouncing to Belshazzar, the Divine vengeance ready to overwhelm him, and try if you can find any thing in the most sublime originals of antiquity that can be compared to those passages of sacred writ. As for the rest of scripture every portion of it is uniform and constant, every part bears the peculiar character that becomes it. The history, the particular details of laws, the descriptions, the vehement and pathetic passages, the mysteries and prophecies, and moral discourses, in all these appears a natural and beautiful variety. In short, there is as great difference between the heathen poets and the prophets, as there is between a false enthusiasm and the true. The sacred writers being truly inspired, do in a sensible manner express something divine, while the others, striving to soar above themselves, always show human weakness in their loftiest flights.—*Crambray's Dialogue on Eloquence.*

ANECDOTES OF CHILDREN IN INFANT SCHOOLS.

Brighton and Spitalfield Schools, Eng.

A little girl not four years of age, coming one day to school with a pair of new boots, was asked, who made them? She answered, her brother John. On being told how good he was to make them for her, she said, "He was not so good as God; for he could not make her, nor could he make a tree, or a flower, or the cows to make nice milk: but Almighty God could make any thing."

A little girl rather more than four years old, told her father, who often came home drunk, and in that state broke plates, &c. that drunkards would not inherit the Kindom of Heaven. The father being angry at this reproof *by his little one*, said he would not love her if she talked to him in that way. "Indeed, father," was her reply, "you will find it true at the day of Judgment."

A few weeks after the opening of the School, Wm. S——— was admitted, with two brothers younger than himself. This boy was of a most obstinate and unmanageable disposition. When first brought to the School, his parent informed the master, that nothing but the utmost severity would keep him in order. They found it requisite on the first three days, to compel him by force to come to the School; and when there, although every kindness was tried to reconcile him to it, none had effect; for he sought every opportunity to make his escape, and actually at length accomplished his purpose. He went home; but his mother, determined not to yield, took him again to the School with great difficulty, and employed much force; so much so, that her legs were bleeding from the kicks she had received. It was her earnest request that he might be stripped and severely beaten;—with this the master did not comply. The child's spirit yet unsubdued, he became outrageous, and threw both at the master and his mother, whatever he could obtain,—even his boots, which he pulled off,—and threw one at the master and the other at his mother's head. Still wishing "to overcome evil with good," the master took him by the hand and led him into the middle of the School, and there made him stand, while he informed the children of the boy's conduct, and of the kind means that had been employed in the hope of reclaiming him. "Children, can you still love him? What means should be next employed?" were questions then asked. They, as with one heart, agreed "to kneel down and pray to God to forgive him, and make him a good boy."

While these dear Infants were on their knees, the master again spoke to the refractory boy, and bid him take notice of the posture of his school-fellows, and of the love they felt for him. He looked at them, and covering his face with his hands, burst into tears; and falling down on his knees, began to beg most earnestly that God, his master, his mother, and his school-fellows, would all forgive him. It was indeed a most pleasing sight, to mark the infantile endeavors of his little school-fellows, to reconcile him to himself, and to make him *happy*.

AGENTS FOR THE LUMINARY.

IN TENNESSEE.

Effingham. Robert Allison
Shelbyville, John Thompson
Jefferson, Rev. Silas H. Morrison
Nolensville. Charles Patterson
Red River Forge, Postmaster, J. Pettus
M'Leans Mills, David M. Andrews
Lebanon, Sihon J. Hartsfield,
M'Minville, Henry Beidleman
Murfreesborough, Rev. B. H. Ragsdale
Franklin, Philip Mawray
Memphis, Rev. W. C Blair
Columbia Dr. S. Mayes, Dr. J. W. Frierson
Winchester William Estill
Nashville, Rev Dr. Lindsley, James C. Robinson,
Gordonsville, John Gordon
Williamsport, Doct. Porter
Wolf River, Postmaster
Dyersburgh, Thomas Nash
Palmyra Benj F. Williamson
Clarksville Doctor M. Rowley
Brownsville, Postmaster
Somerville, William L Sloss
Centreville, Postmaster
Greenville, Rev. Samuel Doak

IN ALABAMA.

Mooresville. Robert Donnell
Pickens Court House, Bryant Ferguson
Elyton, James Thompson
Huntsville, John W. Tilford
Triana John Calhoon
Russelville, Alexander Somerville
Havana. Rev. J. P. Cunningham
Tuscaloosa. Rev. R M. Cunningham
Greensburg. Doct. J. R. Witherspoon
Liberty-Hill. F. H. Gordon
Oak-Hall. William Myatt
Pleasant Ridge, Amos Tims
Bibb Court House, Postmaster
Clarksville. James Savage
Coffeeville, William H. Forster

IN MISSISSIPPI.

Natchez, Rev G. Potts. James Foster
Fort-Adams. G. D. Boyd
Washington, Postmaster
Hamilton, Robert B. Walker

IN LOUISIANA.

New-Orleans, Rev. T. Clapp, J. J. Bell
Jackson, Rev. Jeremiah Chamberlain

IN KENTUCKY.

ADDITIONAL.

Woodford County. John R. M'Farland, Samuel Campbell, John H. Berryman,
Mercer County. Doct. W. Robertson, W. W. Nourse, L. Armstrong, W. Nourse, Sen
Burksville. William C. Burton
Owingsville, Roland Burbridge
Corneliusville. Postmaster
Burlington, James M Preston
Williamstown. L. Gregory, H. B. Smith
Gaine's, Postmaster
Theobalds, Postmaster
Sander's, Nathaniel M'Clure
Conner's, Postmaster
Fredericksburg, Postmaster
Falmouth, James Naylor
Frankfort, John Vest, Robert Brown
Louisville, John Bull
Jefferson County, John W. Hundley
Middletown. Doctor Porter
Scott County. Col. William Rodes, Mr. Dickey
Henry County. Andrew Canine
Oldham County, William M'Cleland, Jonathan Taylor
West-Point Jesse Young
Ghent. Jacob R. Evertson
West Port. Lewis Thornton
Breckenridge County. Martin Hardin
Port-William, Rev. Joseph Hardy
Green County. Alexander Harris
Washington County, James Bell
Morganfield. George St. Aubin
Madisonville, Mr. Darnaby
Hadensville, Mr. Harlan,
Hughesville, Robert Philips
Scotville, Postmaster